

A Guide to the Blind
POINTED TO *856*

Or, a true

TESTIMONY
TO THE
Light Within.

Wherein some Men are reprov'd, O-
thers counsell'd and encouraged, but all
(who are Ignorant of their true Guide)
directed to the *Path of Life.*

With a Friendly CALL to all *Nationists*
and high *Professors of Religion*, in what *Form*
soever, To come speedily down from their
Pinacle, lest they fall into *Temptation.*

Also some *Queries* to the persecuting Mini-
sters of the Church of *ENGLAND.*

Written for the *Truths* sake by *The Author.*

*The Darkness is past, and the true Light now shin-
eth, 1 Joh. 2. 8. See therefore that ye walk cir-
cumspectly, not as Fools, but as Wise, Eph. 5. 10.*

Printed in the Year, 1671.

TESTIMONY

of the

Witnesses who have been examined and sworn to the truth of their testimony before the Court.

and the Court has heard and considered the same, and is satisfied that the same are true and correct.

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THE PREFACE

Reader,

Although I have been for many years a true seeker of the Kingdom of Heaven, yet had I been one who had sate in the seat of the *Scorner*, or been disobedient unto the *Light* or motion of Gods Spirit upon those Waters in me, (which had neer over-whelmed my soul) I should have remained (as most men will do) in *darkness*, even until now; or else been like unto those who are *asleep in sin*, neither knowing, nor believing any other State attainable in this Life, who yet notwithstanding are bold to say, *They see*: But blessed be the Lord God, I am not of their unbelief, but of that *Faith which overcomes the world, Sin, and the Devil*.

Friend, if thou art such a one, to wit, a *scorner*, and believest thou canst not be otherwise here, and yet will presumptuously say, *Thou seest*: Know thou, that *Christ*

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Jesus came to make thee *blind*, and that those who are *blind*, (and sensible of it) might see. And thou who art *asleep* in sin, and *dead* whilst thou livest, *arise* and listen thou to the Voice of Christ, and to his Knock in thee, if thou wilt live to God, open the Door of thy Heart unto him betimes. He it is who calls so Sinners to be *pure*, and to be *perfect*, as our heavenly Father is: He it is who cryed out to *Jerusalem* to be gathered under his Wings; and he also if thou wilt be gathered, would gather thee: O refuse him not; for he it is, who hath called me out of *Darkness* into *Light*, and caused me to listen to his still Voice within me; and he it is who calls to thee also to return and live, saying to thee, as he did to *Israel*; *Why will ye dye, O House of Israel?*

Now that thou mayest know I am none of those that cry, *Lo here*, or *Lo there*; nor of the many Sects and divided Judgments in this Nation, I shall briefly tell thee how many by-ways I have past through, and how restless I was in them all, till I came to own the *Light* of Christ in me.

First, As to my Education, I must tell thee it was such, as was in the fear of the Lord into which I admonish thee to hasten, and therein continue all the dayes of thy Life.

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for I assure thee, that there is no safety, but in that State, and in the pure Life of Innocency. {from which all men are by Disobedience fallen: Its not talking of the *holy Life*, but living in it, that can give thee an entrance into *Paradise*; for the flaming Sword is turned against the *Transgressor*; so that he cannot touch the *Tree of Life*, much less eat thereof; but with the *Serpent* must feed upon *Dust* all the Dayes of his Life: O, make haste, Friends to the Life of Obedience, and come down from the Barren Mountains lest thou die; for there is no Bread to be had there: consult no longer with the *Serpent's* Carnal Reasonings in thee, nor with his numerous and busie Agents without thee, perswading thee, that Purity is not to be attained here. Oh! that thou wouldest consider, That the Soul which sineth must die, and that, as the Tree falls, so it lies: That there is no Repentance in the Grave; nor any other Way to Life but by keeping the Commandments of God.

Friend, Thy Enemy is within thee; therefore look at Home, keep the Watch well there, and (if thou canst) pray that thou enter not into temptation: for the Devil now goes about roaring like a Lyon, and is seeking whom he may devour. Oh! believe not those that say, The best of God's Children cannot be free

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from sin in this Life; for I declare to thee, they are all of the black Army of *Satan*, and for the support of his Kingdom are they come to fight, and to make War with the *Lamb* and his Followers, who walk with him in white. Remember thou, *That without Holiness no man shall see God, and that its the Pure in heart, and they only, that can see him.*

And thou who art flown high in thy comprehension of airy Notions *without Life*; thou must descend, and dwell in the low-*Valley* where once thou hadst some footing; for thy safety is there, and no where else; Come thou into the *cool of the Day*, and hear God's Voice unto thee, who chargeth thee with eating of the *Tree of Knowledge of Good and Evil*: Thou hast lost thy State of Happiness by hearkning to the Woman [thy fallen Reason] who is not to speak in the Church; for thou hast suffered to be marr'd the holy Creation of God in thee, and there is no way left now for thee, but to come to Christ Jesus; *The Light of the World, and Life of Men*; be it is, though thou hast despised him [because his appearance is low in thee] who must repair the Breach between God and thee: but if thou reject him who is thy *Light* and who would be thy *Leader*, thy *Star*

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worse then fallen *Adam's* was : thou art now one with the Angel of *false Light* : Darkness will be thy Portion [as it is his] for evermore,

Friend, What I have further to say in this Preface, may give thee some *light of the crooked Ways* thou art not to walk in ; and therefore shall proceed to give thee an account of my wandering steps, which the Lord hath now brought to my remembrance, even from my *Child-hood*,

The fear of God, I say, was before me, even from my *youth* ; so that when I was but a School-Boy, I durst not omit my Morning and Evening Sacrifice of *Prayer* to God, upon any pretence whatsoever : Never did I swear an Oath but once, since I was born, and that was upon great provocation by a lewd Boy, when I was about twelve Years of age : but such was the goodness of God to me then, that presently after I had spoken the word, I found trouble in my Conscience, and condemnation for it many years after.

My Companions were mostly such as were sober, and free from scandal ; and I can truly say, I remembered my *Creator* in the days of my *Youth*, and was a true Seeker of the *Kingdom of Heaven*, from such time as I had

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an understanding to believe there was such a *Kingdom* to be sought after.

And when I came to be about 16. years of age, I then began to pray out of my usual *Form*, and finding nought but deadness in my *Form* of Prayers, which I had got; so that by little and by little I prayed by rote; and as I increased in years, I applyed my self to reading *Sermon-Books*, and often to hear and write *Sermons*, after the choicest of the *Presbyterian* Way, whom I conceived then were most *Orthodox*: Early did I rise, to read and meditate of God, whom I then looked on at a distance from me, [as most men do] but *he was in this place, and I knew it not*: the Lord was with me in all my *crooked Ways*, and preserved me, but I saw him not, nor what it was that breathed in me after God: I did not know it was the Seed of God which was in bondage, and groaned to be delivered into the glorious Liberty of the Sons of God.

Often did I with *Tears* beg for pardon of my sins, and *assurance* of my Salvation, which I prized above all the World, and did often say within my self, That if I could but gain *assurance* of that, I could be content to be miserable in this World, as long as I should

live

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live in it. *Company*, was many times a burthen unto me, and so he retired, and much alone was my great delight, that so I might freely breath forth my Soul to God for the assurance of his Love, and to be free from everlasting burnings. The consideration of Eternity, was often in my Mind, and many times would this voice sound in me: *Arise ye Dead, and come to Judgement.*

But alas! What hope of assurance could I have of my *Salvation*, whilst I gave Faith to such Teachers as affirmed, That, the best of God's Saints cannot be free from sin in this life, and in the same breath also said, That the least Sin deserved the Torments of Hell Fire for ever. May not a poor Soul [who presseth after holiness] truly say, They are miserable Comforters? Oh! who can be assured of his Salvation, or gain assurance thereof, that believe false Doctrine to be true, and instead of living the holy Life, believes it is not attainable? Can any man be assured of his Salvation whilst he is a Sinner? surely no: and if no assurance, then surely no Salvation; for the Soul that sinneth must die, and without holiness, no Man shall see the Lord.

By this and such like Doctrine, was my life

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life made very uncomfortable: and though I knew little by my self to deserve the torments of *Hell* [being alwayes of a sober life, and free from the gross Pollutions of this World] yet the fear of *Hell* was a continual Torment unto my Mind, insomuch, that I often wish'd I had never been born, or that there had been no God to punish me. Yet I can truly say, *Religion* was my chief business, and my great Delight was in hearing *Sermons*, receiving the *Sacrament*, (as they call it) to be often conversant in *fastings*, and frequent in outward *Worships*, and *Carnal Ordinances* (all which perish with the using) so that I never could have enough of them. *Tears* was my delight, and *mourning* in secret was a *refreshing* to my Soul, and when I could not *weep*, I *prayed*, and when I could not *pray* I *wept*; and sometimes I *prayed* and *wept*, till I had wept my self to silence before the Lord: and when I neither could *weep* nor *pray*, then trouble and perplexity seized on my Spirit, and I should begin to fear the danger of a hard Heart, and that the Spirit of *Prayer* was taken from me. *Blasphemous* thoughts would sometimes surprize me, and the Terrors of *Hell* get hold upon me, and how to escape I knew not: no comfort could I receive from any of my *Teachers*.

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for when by the best of their *marks and Signs* I judged my self in a safe Condition; yet the Witness of God would rise through all that *false Peace*, which they had spoken to me, and accuse me of being a Sinner.

And this was my case for many years, and my condition was very unsafe, (as all theirs is, who are yet in *Egypt*, leaning upon men, and forsaking the Lord.) But the Lord God after long seeking to him in secret, seeing my integrity, and that the desire of my *Soul* was after him, and to be holy as well as happy. He mercifully brought me out of *Egypt*, and delivered me from those cruel *Taskmasters* and Builders of confusion, and set me at liberty to travel towards the *Holy Land*; for in all the land of *Egypt* I found no outward Guide to lead me out of my *Egyptian* darkness, though something within me would often groan, and say, *Return unto thy Rest O my Soul*: thus, I say, the Lord pitying my Soul, pardoning my sins, winking at my ignorance, and bottling up my tears, set me free from Bondage.

Thus being delivered out of *Egypt*, and journeying towards *Canaan*, I met with divers sorts of *Travellers*, with whom I had converse and acquaintance: At first, with those of the *Independant-Way*, but finding after a short

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time, that there was little difference between them and the others, and that the Path they went in was too broad, and would not bring me to rest: I forsook them and travelled forward towards those men of the *Baptized Way*, who for some season, I heard and observed: but finding that the main stress of their Argument (that their Way was right) was, because they submitted to the Ordinance of *Baptism*, pleading difficulty (if not impossibility) for any to come to *Canaan*, unless they were *re-baptized*: I search'd into the Doctrine of Baptisms also, wherein I found, that *Water-Baptism*, or *John's Baptism* was but *unto Repentance*, which was effected in me already, and that it could not wash away any inward Filth, and therefore must *decrease*: And I considering, that the Apostle saith, *There is now but one Baptism*; to wit, *that of the Spirit*: and that, is the only *Baptism* for every Christian to be Baptized with, (if he will be Cleaned, and Purged from sin)

And considering that *Jesus* himself *Baptized* none; and that *Paul* saith, he came not to Baptize, but to preach the Gospel. And that this Ordinance was only *Apostolical*, and not relating to *Christians now*, I left them and their *Way*, and travelled towards those called *Nationists*, with whom, after I had

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travelled a while, I began to conclude them to be the Men that I must walk with; and so followed them, as seeing more of Truth, (to wit, in the Notion of it) then in any I had met with before, and was much enlightened: but after I had been with them a while, I found I could not stay as I was wont to do, and so began to fear I was now further from the right Way, then ever I was before; and being now come to the *red Sea*, I had a lingering and secret longing to the *Garlick and Onions* of *Egypt* again: yet the Lord kept me from going back into *Egypt*, (where was no light at all) but I walked in the *Wilderness* to and again, for many years together, filling my head with Notions, and comprehending of Mysteries, which were very pleasant and delightful unto me. Thus I wandered up and down from one Tree of Knowledge to another, and in many a by-Path I trod, *sucking for rest, but found none*: and though the Spirit of Innocency often cryed in me, *Return, return*, and come into the narrow-Way which leads to Life; yet I flattered my self that I had been there already, and that I was now come to the Borders of *Canaan*: one while, conceiving my self there, and set down with *Abraham, Isaac, and Jacob* in the Kingdom: but by and by, a Branch from the old Root would

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would arise in me, and break forth into passion, rash, and hasty words, and overturn all my Confidence again, and give me to understand I was not in that Kingdom; for that there was nothing of Pride, or Passion, Self-conceit, or vain Laughter, or Foolish and idle talking and jesting; but giving of thanks, and rejoycing in the Lord continually: and that they who were in that Kingdom, were *led by the Spirit*, lived in the Spirit, and *walked in the Spirit*, and were at rest in the Lord, enjoying the Fellowship and Society of *just mens spirits*.

Now, that I was not here, I was clearly convinced often, and instead of enjoying this State, I had the other set before me, as my Condition; and the Lord let me see how my poor Soul was be wildred: And then after 14 years wandring up and down; I began to see and find my Way out, and not till then: then I saw my self at a loss, and in the dark; and was made to confess, that if I had perished in the *Wilderness*, yet the Lord was righteous in my destruction, because when he would have led me, by the gentle Motions of his Spirit, and Light in me, yet I refused it, and went forth to men; chasing the *Tree of Knowledge*, and neglecting the *Tree of Life*, for my Food.

But, Blessed be the God of Israel, (who is not

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Barren Wilderness, to those that seek him in Truth and singleness of heart.) He shewed unto me the Way that I should walk in, to wit, The strait and narrow Path, which leads to Canaan; and that by a foolish People in the Worlds esteem, was I directed the Way to eternal Life. But after I was perswaded of the Way to Life, and convinced of the Truth as it is in Jesus, and after the Seed of the Kingdom began to stir in my earthly Tabernacle, and to take root in my Heart, then the Enemy came in the Form of an Angel, and set me on a sudden upon the Pinnacle of the Temple, where I was made to believe I saw over all the Children of Truth, and was ready to sit down there also: But after the Lord in his rich Mercy had let me see my Danger, and how I had been misled by the Angel of false Light: He directed me to the low Valley, there to abide; and assured me, that if I would be a true Disciple of Christ indeed, I must take up the Cross daily and follow him, and be obedient to his Light in my Conscience which convinceth of the most secret sin.

And now, that I may bring in my Testimony to the Truth which was once delivered to the Saints, and which now is again made known to the Children of the most high; and that I may set to my Seal to the Doctrine of the Cross:

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Croſe: I here declare, to all the *Secte* upon *Earth*, and to all People, high and low, Profeſſor, or Ptophane, that the deſpiſed People, whom the Scorners of this Age, call **QUAKERS**, are the true *Disciples* of *Chriſt Jeſus*: viz. Such amongſt them as are faithful Followers of the *Lamb*, and obedient Children of the *Light*, which lighteth every man that cometh into the World. By them is the *Eve-laſting Goſpel* preached again to the Sons and Daughters of Men; and bleſſed are all thoſe that hear and obey the ſound thereof.

The glad Tydings of Salvation, I ſay is preached by them; and whoſoever he be that ſhall bring any other *Goſpel*, is diſowned by all the true *Disciples* of *Jeſus*, and Sons of the *Light*. They are the *Sheep* of *Chriſt*, and amongſt them is the true *Shepherd* of *Iſrael* known, and he goes in and out before them. To them, and in them hath the *Light* of the World appeared, and the *Life* of Men communicated himſelf: and I muſt ſay, I ſate in Darkneſs till I heard them.

Theſe are they who having paſt through all *Forms*, are come into the *Power*, and are knit together into one *Body*, whereof *Chriſt Jeſus* is Head. Theſe are they who take up their daily *Croſe*, and follow him. Theſe are they who paſs through great *Tribulation*, and through

TO THE READER.

Friend,

WHosoever thou art, that shalt read this following Treatise, know of a Truth, if ever thou enter into Life, and come to Blessedness, thou must enter in at the Door Christ Jesus, the Light of the World, and Life of men, in at which Door the Author of this little Book is gone before, who in his life time was freely given up, in Body, Soul and Spirit, with whole Substance, that he might run the Race that was set before him, and keep the Faith, the precious Faith, that was and is delivered unto the Saints, in which Faith and Truth he was made willing to deny himself, and take up the daily Cross to his own will, wisdom and honour.

To the Reader.

tural endeavours, and to become a Fool for Christs sake, that so he might be truly wise.

And although he met with many trials within and without, and great Conflicts; and would often say, *Will nothing serve, but I must become a Fool,* and such like; yet through the tender Mercy of the Lord; in the Day of his Power, he was made willing, yea, he was brought down; God Almighty did bring the mighty from his Seat; and made him willing to follow the footsteps of the Flock, even of the barren Mountains, into the green Pastures, to drink of the Rivers of his pleasure, the waters that run softly; and the Lord became unto him indeed a place of broad Rivers, with Streams of Love and Life, and he lay down where he fed his Flock at Noon-day, and found Peace, Rest and Joy unspeakable, and full of Glory; and having his Mind exercised in God's

To the Reader.

Pure Holy Fear, the Lord communicated to him of his Secrets; and he saw, yea, his Spirit was even as it were entred into the Sufferings that since the Lord suffered his Faithful People to be tryed with; saying, *The Holy City will be besieged; but blessed are they who keep in the Faith, for the Time of Deliverance will assuredly come, and Fire come down from Heaven, and devour the Enemies of God, his Truth and People.*

And a little before his Departure said, *Ah Friends! abide in God's Pure holy Truth all the day long, and you shall see the rising of his Glory: In which he finished his Course, and fell asleep in Glory, Glory to God forever.* It is now about Eleaven years since, and I remain a Living Witness for God, and bring in my Testimony for God's Blessed Truth, in the Eternal Spirit.

If any doubt or question the Truth declared in this following Book, let

To the Reader.

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To the Reader.

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To the Reader.

Let them remember what was writ of old,
in the Mouth of two or three Wit-
nesses was Establishment: And oh
that it might be so now! that you
might not only read, but understand
and receive into your hearts God's
everlasting Truth, as it is in *Jesus Christ*
the Light of the World; why should he
stand without? the Night is far spent,
the Day is at hand, even with most
men: Oh, let not his Locks be still
wet with the drops of the Night, who
ought to be the *Beloved of your Souls*, and
is indeed the *Chiefest of ten thousand*, to
every one who knows him in the least
measure or lowest Appearance.

But it may be some may say, *I am*
indeed affected with these things, and I see
so much loveliness in the Conversation of
them, who are made partakers of this Truth,
that I am almost persuaded to be a Quaker;
but they are exposed to outward Troubles, Im-
prisonment, Banishment, loss of Goods, be-
sides Reproaches and Scorns on all sides, the

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must take up the Cross if I would be one
of them. 'Tis true Friend, whosoever
will be his Disciple whom we serve,
must take up a daily Cross, and follow
him, even through all these things; and
be willing to sacrifice life and all, if
thereunto called : But for thy encour-
agement, know, There is an exceed-
ing & eternal weight of Glory to be re-
vealed, which will out-balance these
light Afflictions; and it is the Willing
and Obedient that shall eat the good
things ; Consider thou the Perfect
man, and mark the Just, for the end
of that man is Peace ; and there is
not one faithfull Sufferer at this day,
for the Name and Testimony of Jesus,
that would change his Prison for a Pa-
lace ; but had rather die there, then
have his Inheritance with the Ungod-
ly, and his Habitation in the Tents of
wicked men.

Therefore fear not to confess him
before Men, who will not bruise the
bruiser.

bruised Reed, nor quench the smok-
ing Flax; but will uphold thee in
all thy Sufferings, and will not deny
thee before his Heavenly Father.

And further, To all Young Con-
vinced Persons, who have made some
Progress in the Holy Path, and have
been willing to suffer Reproaches, Buf-
ferings, Beatings, Sore Woundings, and
Imprisonments, even for the Name
and Truth of our Lord Jesus Christ;
Be encouraged, go on in Well-do-
ing, as Faithful Followers of him who
was made perfect through Sufferings;
he is your Pattern, and as you are
made like unto him, Peace and Bles-
sedness will rest upon you, and you
being made meet, shall have your Inher-
itance with the Saints in the Light;
but take heed of being exalted here;
keep low in the pure Fear of the Lord,
even all your dayes, and forget those
things that are behind, and follow
on

To the Reader.

to know the Lord, and expect each
day your daily Bread at his Hand:
And know, although you may and
have given up your selves to Banish-
ment, your Goods to the Spoiler, and
your Bodies to the Fire, and have
not Charity and Love, that begetteth
into the Image and Likeness of Him
who has Created You unto Good
Works, that you should walk therein,
it profiteth nothing: For the time is
now, that the Lord of the Vineyard
expecteth Fruit, even Fruit unto Holi-
ness; it is not Leaves, it is not Pro-
fession only will serve; remember the
Fig-Tree was cursed forever, although
it had fair flourishing Leaves, 'tis Fruit
that will commend you unto God, and
make you a good Saviour to him, and
all who fear his Name.

*And oh that every one who have known the
footsteps of the Lord in his Sanctuary, who
have known his Goings of Old, and given up
themselves*

To the Reader.

their Names to the Lord, and are of the Spirit with Caleb and Joshua, to follow the Lord fully, perfecting Holiness in the Fear of the Lord: Oh! that they may still be as Mount Sion, that cannot be moved; yea, as Pillars in God's House, going no more forth but having the Harps of God in their Hands they may sing new Songs of Praises continually; even Hallelujah to him that sitteth upon the Throne, who is worthy to Reign and have the Dominion; to whom be all Power and Glory forever and for evermore.

The 31th of the 8th

Mary Forster

Adonich, 1671.

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through many and fiery Tryals. These are they who are the true *Worshippers*, who worship the Father in *spirit and in truth*, and love not their lives unto death.

These are they who are *Redeemed* from the *Earth*, though upon it; These are they that are come to *Mount-Sion*, and to the City of the living God, and to the innumerable Company of *Angels*, and to the *Spirits* of just and perfect *Men*, & to the general Assembly of the First-born, whose Names are written in Heaven: These are they who are Sons of God, and are led by the infallible Spirit into all Truth: These are they who are joynt Heirs with Christ, whose fellowship is with the Father and the Son in the Spirit, and they shall Reign with him forever and ever: Glory be to his Name for evermore.

Friend, by these, I say, was I directed to obey the *Light* in my Conscience, which convinceth of sin, when nothing else can; and to which they direct all men (who are in the Dark) to follow; in so doing was I brought out of *Darkness*, into his marvelous *Light*: glory be to the *Light*, and to the *Lamb* for evermore.

Thus I have given thee a short account of my Journey so far, and now can boldly say with *David*, *My Heart is fixed*; my Heart is

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fixed, and I have nought to do now, but to give thanks, and follow the *Lamb of God whither soever he goes.*

And now *Friend*, let me ask thee: Is the Lord the desire of thy Soul? And doest thou pant and breath after him, as the *Hart* after the *Water-Brook*? Is Truth in the inward-parts the thing thou wouldest have? And art thou indeed and in truth a true Seeker of the Kingdom, and restless till thou findest it? Then let me advise thee; *Seek the Lord where he may be found*, to wit, in thy own *Heart*; for that is his Temple, and there will he dwell, if thou be upright: I say, the *Tabernacle of the Lord* is with men; and there only will he be found: Scourge then out those *Buyers and Sellers* that dwell there; suffer not the House of God to be a Den for *Thieves and Robbers* to reside in; for whilst thou givest entertainment unto him, the Lord will not make his abode with thee: Put therefore the evil Thing out of thy *Camp*, that so thou mayest receive a Blessing; enjoy the good, and live for evermore.

Thine for the Truths sake,

THO. FORSTER.

The

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1. **T**hat God is now known by his Name Light, as heretofore by his Names, Jehovah, Elohim, I am, &c. And that God's first dayes Work in the dark Soul of Man is, the dividing the Light from the Darkness.
2. That Man's true Guide is within him, Or the Light of Christ in Man, is the true Guide of the Soul.
3. A word of Reproof to all that say, the Light of Christ in Man is natural, carnal, or an insufficient Guide.
4. A word to all that say Revelation is ceased and that the Saints must not expect such glorious manifestations now, as were in the Primitive times: With a few Queries for enlightning the blind Eyes of such as say, that no man hath the infallible Spirit now.
5. Counsel to him that feels the weight of sin, and groans for deliverance, but yet complains for want of Power.
6. A word of Hope for the persecuting Ma-

THE CONTENTS.

gistrate, if his day of Grace be not already past ; as to some it is.

7. *A view of false Doctrine, and a Reproof to false Teachers, who boast that they have the Original, and yet are ignorant of the Word of Life, and quickning Spirit within.*

8. *Direction for all those that wait for the coming of their Saviour, and how they may know him when he appears.*

9. *Encouragement to the weary Traveller, (whose journey is towards Canaan) to follow the Light and Lamb of God to the holy Land of Rest ; but not to go before it.*

10. *A word touching the Resurrection, and who they are that are risen with Christ, and shall Reign with him : And by whom he is seen, in his spiritual appearance ; and where.*

A Guide

A
GUIDE
TO THE
BLIND
POINTED TO.

That God is now known by his Name LIGHT as heretofore by his Names, Jehovah, Elohim, I am, &c. And that God's first day's Work in the dark Soul, (or little world of man) is dividing the Light from the Darkness.

THE Message which the beloved Disciple of Christ hath declared to the Saints, is this, That God is Light, and in him is no Darkness, 1 Joh. 1.5.

This also is my Message unto thee, God is Light, and whatsoever is to be known of him, is manifest in man, Rom. 1.19. To thee then who art still in the Dark, and knowest not this Truth, or if thou knowest it, obeyest it not, to wit, the Light within. Then

art not yet come to the first dayes Work of God in the dark Chaos of thy own Heart: for the same way doth the Lord proceed with his Creature Man (in the creation of him to good Works) as he did with the whole Universe, to wit; first bring him out of Darkness into his marvellous *Light*.

God when he made the World, created the Heaven and the Earth, and the Earth was without form, and *darkness* was upon the face of the Deep; and in this State is Man in his first Creation (through the fall) without form, and *darkness* is upon him: But when the Spirit of God moved upon the Waters, and said, *Let there be Light, there was Light; and the Light he called Day, and the Darkness he called Night, and the Evening and Morning was the first Day.*

Now consider *Friends*, all you who disown the *Light*, calling it Natural, Carnal, Darkness, and insufficient to guide you; What do you judge of your present State and Condition? Are you not like the Chaos? And is not your little World without form, and void? And is not Darkness upon the face of your deep Imaginations, until the Spirit of God move upon your Waters of infidelity, and his *Light* spring forth in your Understanding, from his holy Spirit.

Oh that you who reject the *Light* would consider this, that you are so far from rest, that you are not yet come to the first Dayes work of God in your own Hearts! How can you say, as the Disciples and Followers of Christ do, *That it is God that worketh all his Works in you, and for you?* How can you number your selves amongst the Children of *Light*, when you refuse the *Light* to work in you, and rebel against it?

Have you not read in the holy Scriptures, That *Christ* did not work many Miracles in his own Countrey, because of the Peoples unbelief there? I do not say he could not work them; but this I affirm, The Lord compels none to serve him in the Dark; but when he hath enlightened Man with his own *Light* (with which he enlighteneth every Man that cometh into the World) man is at his choice, (having Power given him to obey) whether he will follow and obey the *Light* yea, or nay: I say, the Lord doth not force the Will of Man to Obedience, but woes him, and beseecheth him to be reconciled; knowing the great Misery that will just and inevitably follow the rebellious and disobedient Soul.

Oh! that I could perswade all Men to

Obedience, that so they may eat of the Tree of Life, which by transgression man is fallen from, and which he cannot touch, lest he dye.

And now let none say, that he is not enlightened, or that he wants Power, upon the Penalty of Condemnation forever; for the Lord requires nothing of man but what he hath given him full Power to do; all Power in Heaven and in Earth being in the Son; and this Son of Power is freely offered to every Man that will receive him; for God so loved the World, that he gave his own Son to dye for lost man, that he might live; I say, he is freely given a Light to the *Gentiles*, and a Guide to them, as well as a Glory to his People *Israel*; and none are excluded who are willing to come unto him. And thou that deniest the Light; Whose workmanship art thou? And whose Works are wrought in thee? Are they not Works of Darkness, and thou the Son of Perdition? Oh! suffer not the Devil any longer to delude thee, by his evil Instruments, and to work his Work in thee; but endeavour thou to be made light in the Lord; for thou wert not made to serve the Devil, but to be a Temple for God's holy Spirit to dwell in.

5

*Man's true Guide is within him; Or the
Light of Christ in Man is the true
Guide of the Soul.*

Paul that eminent Apostle of Christ, and Son of the Light, hath declared, That *whatsoever is to be known of God, is manifest in Man*, (as is said already) *Rom. 1. 19.* Let none then say, Lo here, or Lo there; but they should hear what our Saviour Christ saith, *Go not after them, nor follow them; for the Kingdom of God is within you, Luke 17. 21.* Now if the Kingdom be within, then of necessity must mans *Guide* be there also.

That Christ is the Light and Guide of man, see *Job. 1. 9.* and *Job. 14. 6.* and that he is in his Saints, read *Col. 1. 27.* and in *Rom. 8. 10.* the Apostle saith, *If Christ be in you, the Body is dead because of sin; and again, If the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your Mortal Bodies by his Spirit that dwells in you, Vers. 11. and Vers. 9.* If any man hath not the Spirit of Christ, he is none of his. And

6 *Man's true Guide is within.*

again, *If Christ be not in you, then are you Reprobates, 2 Cor. 13. 5.*

By all which Places it is most evident, that Christ is the *light* of Man, and that he lighteth every Man that cometh into the World, of what Countrey or Nation soever; and none can deny this unless he will unman himself, and say he is not of the Race and Generation of Mankind. So then it is clearly demonstrated to him that can read the Scriptures, that Christ is the Saints Guide, and that he is their hope of Glory, in them: And thou that deniest Christ in Man to be his Guide; thou art either a Reprobate, or no Man; for Friend, this is my Testimony for the Lord, (and it is the Testimony of Thousands at this day, blessed forever be his Name) that Christ within is Man's true Guide, and also Man's true Light to walk by, and that in him is Life, and the Life is the Light of Men, and that this Light shineth in Darkness, and the Darkness did not comprehend it, read 1 *John* 4. 5. Yet now if any should say, he is in the Light, and hath his Brother, he is in Darkness, and knoweth not whether he goeth,

To thee then who art a hater of thy Brother, assure thy self, that thou art none

Man's true Guide is within. 7

of the Children of Light, nor have I any thing to say to thee but this, Thou art condemned already, as well by the Light within thee, as by the Children of Light without thee; *For God is Love, and he that dwelleth in Love, dwelleth in God, and God in him, 1 Joh. 4. 16.*

But to the poor Soul who is ignorant of his true Guide, and is willing to follow him, if he knew where to find him; my counsel to him is this, *Look at home*; for thy Saviour is near unto thee; and blessed art thou if thou canst believe it, and obey him.

To thee I say, that art seeking thy Saviour with all thy heart, and art restless till thou find him; know for thy comfort, that he is near to thee, and to every one that is of an upright Heart, and is even in thy Heart, and in thy Mouth, *Rom. 10. 8.* Seek him not then at a distance from thee, or in any outward thing; for he that justifies thee, is near unto thee; and if ever thou findest him in truth, thou wilt say as Jacob did, *That he was in this Place, and thou knewest it not.*

Wouldst thou have thy Saviour and thy Guide to lead thee by his Un-erring and Infallible Spirit? Then cease from man,

Man's true Guide is within.

(whose Breath is in his Nostrils) and turn to the Living God with whom onely the Well-springs of Life are to be found.

Salvation is not to be had from the Hills; nor from the Mountains, neither from this divided Judgement, or that; but from Jesus alone, who is in his *Saints the hope of Glory*, and is the Saviour of all Men; but especially of them that believe.

I say, the Tabernacle of God is with men, and though he be the High and Holy one that inhabiteth Eternity; yet is his dwelling also with him that is of a lowly Heart, and trembles at his Word.

The Spirit of Christ in man is the true Guide, all others are false ones; his Light in man is the true Light, all others are false ones. Oh be not so willingly blind as not to see it, nor so wilfully ignorant as not to know it. He it is that condemneth sin in the Flesh, and reproveth man for a vain Thought, or a wanton Look, when nothing without him can: turn in the Eye of thy mind then, and hearken to the Checks and daily Reproofs in thee; knowest thou not that the State of reprobation belongs to him that hath not Christ in him? Friend, thy Saviour is within thee, and if ever thou know him aight it must be there; for there

O there it is that thee and I have crucified him
that is Lord of Life; and this is that Jesus
whom the *Jews* crucified at *Jerusalem*, but is
now crucified by the false Christians, within
them, and by them put again to an open shame,
as their Streets, Market-places, Cities, Towns
and Villages do declare; by Stocking, Mock-
ing, Stoning, cruel Whipping, long Imprison-
ing, and persecuting unto death his Members.

But now is come (and is coming) a day of
Tryal upon all Professions whatsoever; and
all Professors must now be try'd, whether
their Faith be true, or feigned; none must
escape the fiery Tryal, but the Judgment of
the Lord will pass upon all, High and Low,
Great and Small, Poor or Rich, and Noti-
ons as well as carnal Ordinances (which all
perish with the using) and now seen through
in this Day of Light; for the Son (which
so long sate in a Cloud) is arisen, to dis-
cover the inward Subtilty and Hypocrisie, as
well as the outward Superstition and Idolatry
of all Hearts.

Bring thy Works then to the Light of Christ
Jesus, in thy own Conscience, that so they
may be manifest; whether they are wrought
in God, or not; *For he that hides his Sin, shall
not prosper.*

And thou, who art a Sinner, and believest,
that

Thy Guide is within.

that thou canst not be freed from them, because the Blind-Guides hath told thee so, there is little ground for thee to hope for mercy; for the sinner cannot stand before the Lord, nor the wicked in the Congregation of the righteous; nor can any unclean thing enter into Heaven: Know thou, that it is in that crucifies thy Saviour, who though he bear with patience the sinners burthen for a time, (being pressed therewith as a Cart with sheaves) yet thou wilt one day find, he will cast off the heavy burthen upon the sinners own back, which (when the Lord hath done striving with him) will be too unsupportable for him to bear.

Oh that no poor Soul would suffer himself to be mis-led and deceived by blind Guides in a matter of so great concernment, as the everlasting Salvation or Damnation of their immortal Souls; for the Light of Christ Jesus hath appeared unto thousands; and hath discovered their Egyptian Darknes, and false Doctrine, and can prove them to be such Builders as reject the Corner-stone, and declare Lyes in the Name of the Lord: And for which Appearance of Christ in his Saints, glory be given to the Father, and to the Son, through the blessed Spirit for evermore.

Christ

Christ Jesus is to be known *within* by all who will approve themselves no Reprobates, and so to be *within* them, as to live his live of Meekness, of Patience, of Long-sufferance, of Mercy and Compassion, of Goodness, of Gentleness, of Wisdom and Godly Fear, of Self-denial, of Perseverance, of Faith, of Hope, of Love, and whatsoever else are the Fruits of his Spirit and Presence in us.

Friends, 'Tis not a Christ without that will save you, but the same Christ which dyed at Jerusalem, must live in us, and we in him; and so must we know him even to lead and guide us out of all Error, Sin and Vanity, into all Truth, Righteousness, and Stability, if we ever know him to Salvation: I know your Minds have been abroad, and peradventure yet are (as mine was) but I never knew my Saviour (whom I sought without) until I turned my Mind inward, and found him there; No more can ye. If thou art still abroad wandering upon the Barren Mountains, O come down; for I am well assured there is no food here for thy hungry soul; the day, I say, is far spent, and the night at hand, wander no longer in the Coasts of Egypt, and Land of Darkness, where no Light is, nor true Guide to lead thee; but hasten into the low Valley, search deep
into

into the bottom of the heart, come to the Light in thee which convinceth of sin, and leads thee into Meekness, Patience, and humility of spirit; and there, O there wilt thou meet with thy true Guide, and that Light which alone can lead out of Darkness all the faithful Followers of it.

Reproof to him that saith, the Light within is natural, and that the Light of Christ was carnal and Darkness (as some have affirmed.)

THOU knowest not what thou sayest, O man, that sayest the Light is Natural, Carnal, or Insufficient, nor whereof thou affirmest; Hast thou been a Teacher or Hearer in *England* for many years, and a Professor of Religion, and yet knowest not Jesus? Take this for thy Portion (thou who dispisest the Riches and Goodness of the Lord in his Son Christ) the Light or Talent (which thou now hast) shall be taken from thee, and thou (the unprofitable Servant) cast out into outward Darkness, where shall be nothing but Weeping, wailing, and Gnashing of Teeth, because thou hast rejected the Light within, which is

God's

God's Witness in every man, and hast
judged and denyed it; know this, That
thou by it shalt be condemned forever: I
say, The Day of Grace and Long-suffering
of the Lord (which would now lead thee
to Repentance) will not alwayes last, the
Light or Candle of the Lord in thee will
not alwayes shine; but the Night of Dark-
ness (in which thou shalt ever remain)
will overtake thee, where thou shalt be
shut up in Chains forevermore; then, oh!
then it will be too late to wish thou hadst
not sleighted the Light in thy Consci-
ence, and called it Carnal, Darkness
and ensuffient; for it now is, and then
will be more then a Thousand Witnesses
against thee.

The Light of Christ (I say) is not Na-
tural, is not Darkness, is not insuffient
to lead Blind Man out of Darkness, into
the Marvellous Light of the Lord, for by
it, and it alone, have I been led from the
one into the other; and can set to my seal
of a truth, that God is Light, and Christ
is Light, and that his Light is in every
man, and it is, and will be the Condemna-
tion, that Light is come into the World,
but men love Darkness rather then Light.

Some Queries to them that say,
because their Deeds are Evil and full of
Darkness.

Friend, This I am bold to declare,
as in the Light of the Lord, That there
is no other Way to be saved from Eter-
nal Darkness, but by coming unto Christ,
the Light of the World, and walking in
his Light; if so thou dost, as he is in the
Light, then, and not till then shalt thou
have fellowship with the Children of Light,
and the Blood of Jesus will cleanse thee
from all sin.

Some Queries to them that say, Revela-
tion is Ceased, and that the Saints
must not now expect such Glorious
Manifestations as were in the primi-
tive Times; *and that say,* No Man
hath the Infallible Spirit now.

MAny there are, who in this Stage of
Darkness do believe and say, *The*
Revelation is ceased; and that the Infallible
Spirit is not now known amongst the Saints
and that they are not to expect such Glorious

Manifestations now, as were in the Primitive Times. The Ignorance and gross Dark-
ness of such I cannot but bewail, and
for the opening of their Understanding,
I shall propound unto them some Questions,
as first,

Whether is not Christ the same to day,
yesterday, and forever, and the holy Spi-
rit the same, and as operative, quick and
powerful now, as ever? or, Hath it lost
its Powerful Operation now? Is the
Lord's Love to his Saints less now, then
before? or, Is his Hand shortened, that he
cannot save to the uttermost as well now,
as ever?

Where is it said (which ye so boldly af-
firm) That Revelation is ceased, or shall ever
cease from the Saints, or Spouse of Christ?

Hath not the Lord promised, That in the
latter dayes he will power out of his Spirit upon
all Flesh, and his Sons and his Daughters shall
prophecie?

And hath not John said, That the Light of
that Day shall be as seven dayes; and there shall
be no need of a Candle, nor Light of the Sun;
for the Lord God shall be the Light thereof?

What is it that in the Night of Dark-
ness (when thou art lying upon thy Bed

of Adultery and carnal Pleasure, sporting thy unsatiable soul in the Lusts of the Flesh) discovers and reveals the Wickedness of thy Heart unto thee?

2. What is it that in the day time checks thee for thy Wanton Eye and Pride of Life, when none without perhaps dares accuse thee?

3. What is it that discovereth unto thee (in thy Chamber of Imaginary) the secret Adultery of thy heart, when no outward eye seeth thee?

4. What is it that bringeth to thy remembrance things past, as if they were but yesterday, and sets thy secret sins in order before thee?

5. What is it that tells thee, Thou hast committed the sin against the Holy Ghost, and for which thou canst never receive pardon when committed.

Oh! how is it that thou should suffer the Instruments of Satan to work such a belief in thee, and to be to put out the eye of thy Faith; and of thy reasonable Soul also, as not to see thy self in a Delusion; when the Scriptures do positively say, That no man knows the Father but the Son, and him to whom the Son will reveal him; *Mat. 12. 27*

Tell me poor Soul, whether thou canst be so Ignorant of the Scriptures as not to know this, *That he that Worships the Father, must Worship him in Spirit?* Dost thou not know, that the holy Spirit is a Spirit of Revelation wheresoever it is? Dost thou not know that that is one of its Operations in man, and that if thou hast not this Spirit of Christ, thou art none of his? Friend, its an Infallible sign thou denyest the Spirit, that sayest Revelation is ceased, it being its proper Work.

And thou that sayest, *No man hath the Infallible Spirit now*; Let me ask thee also, Hath the Lord no people in this Age to bear Testimony to his Truth? Do none know the Lord now? And are none in the Way of Truth? Is this thy Faith? Then know thou for certain, thou art led by a Spirit of Delusion; and whilst thou thus believest, thou canst never come to the Truth, nor be led by the Spirit of Truth; for the Children of God are all guided by the Infallible Spirit, so long as they be faithful Followers of it, and they live in the Spirit, and walk in the Spirit, and talk in the Spirit, and act in the Spirit, all which is a Riddle to thee,

181. *Some Queries to them that say,*
and impossible for any to open, unless he
hath the Gift of Faith, to believe in the
Mighty Power of God, which is the Son
of God.

Friend, whosoever thou art, that art
of this Perswasion, I must declare unto
thee from the Lord, Thy *Faith* is but *Fan-
cy*, thou art still in *Egypt*, and like to pe-
rish in the *Wilderness*. O! be perswa-
ded to come to the *Light*, and in it search
the *Scriptures*, and to believe in *Jesus*, who
is *Light*, and the *Author* and *Finisher* of
the *Faith* of his *Disciples*, of whom thou art
none, as thou now standest: Forbear thou
to make mention of the *Holy* and *Infal-
lible Spirit* of *Truth* (which (in their several
measures) all profess who are taught of
God) until thou art freed from the *Spirit* of
Error; and come out of the *Fleshy Ap-
prehensions* of the *Divine Truth*, to see
the *infalible things* of *God* by the *Eye*
of *Living Faith*; and if you come to
know the *Lord* and His *Truth*, your
Rotten Foundations must be removed,
and your *Faith* built upon the *Rock* of
Ages.

Dost thou think, That because thy
heart is filled with *Unbelief* of the *Migh-
ty*

thy Power of God, and because thou knowest not the Secrets of the Lord revealed unto thee (in regard thou art not come into his Fear) that therefore the Lord doth not reveal his Secrets to any? No, no, thou art miserably deluded and bereft of the right use of thy Understanding by Satan and his Minister: for know thou, the Lord is as Merciful now as ever, as good now as ever, and as free to reveal Himself and his Secrets unto those that fear him now as ever he was: Canst thou be ignorant of this, That the Lord revealeth his Secrets to them that fear him? or, That the Secrets of the Lord are with them that fear him? *Psal. 25. 14.* or (*Prov. 3. 32.*) That his Secret is with the Righteous? and *Amos 3. 7.* That the Lord will do nothing, but he reveals his Secret unto his Servants?

Friend, There is no other Way to come to the Knowledge of God, but by the Revelation of the Son of God in us, witnessing with our Spirits whose Children we are: And all that I shall say further to thee herein, is this, *My Soul shall weep in secret for thee, and thy Teachers, who have caused thee to err* (they themselves not knowing the Truth)

Truth) by saying, *Revelation is ceased*, when there is no other Way to know God by, whom to know is Life Eternal; and so by this Conclusion: the Way to Life is ceased.

*A Word of Counsel to him that feeleth him-
self ladden with his Sins, and groans for
Deliverance, but complains, That he
wants Power.*

ARt thou laden with the Burden of
thy sins? And dost thou Mourn in
secret, praying to God for Ease and Par-
don? Or Art thou blaek with lying in
the Mine, and filthy Pollutions of this
World, so that thou art ready to say,
From the Crown of my Head, to the
Sole of my Foot, I am full of Wounds
and purrified Sores, and would fain be
made clean? Art thou possst with the spi-
rit of Error, and ignorant of the Truth
of God? and wouldst thou be acquaint-
ed with the Spirit of God to guide thee
into all Truth, and so lead thee into
(THE

the

the Path of Holiness? Wouldst thou be freed from the spirit of Pride, Self-love, Passion and Emulation towards thy Neighbour? Art thou Covetous of Gain and Earthly-minded, and dost not do to another as thou wouldst be done unto, wanting the Royal Law of Love to be thy Rule? Art thou possessed not only with One Evil-spirit, but with *Legions*, and seekest no power to resist the least Assault of the Enemy?

Then be thou counselled (by one who hath felt the Weight and Burden of most of these Evils, and seen Deliverance in a measure) to own the Light in thy Conscience, and believe in it, and that will open unto thee a Door of Hope, and shew thee a Fountain, where *Judah and Jerusalem, Jew and Gentile, Christian and Heathen, Profane and Professor, High and Low, Rich and Poor* may wash in, and be made clean; yea, and from all their Filthiness may they be cleansed. And if thou dost so, viz. Own the Light in thy Conscience, believe in it, and obey it, it will lead thee to Holiness.

And thou that complaineest for want of Power against Sin, I tell thee, and do af-

firm

firm unto thee, whoever thou art, Thou
 hast Power, unless (with the unjust Stew-
 ard) thou hast buried it in thy corrupt
 Heart, and made no Improvement of it;
 and the Lord for thy Unfaithfulness hath
 taken it from thee, and given it to him
 who hath been a better Husband of his
 Gift then thou hast been: For, this I say,
 That the Lord hath given a Tallent (or
 Measure of Himself) to every one to
 profit withal, which is his Light in eve-
 ry Conscience, sufficient to discover and
 give Power over sin, the which whosoever
 doth not improve, by believing in it, shall
 have it taken from him, and he be cast in-
 to utter Darkness: For there is a Day
 when the Candle of the Wicked shall be
 put out, and he shall have no Light to
 walk by, though he seeketh it, and that
 with Tears. Remember Judas, and be
 warned by him to be faithful to thy Ma-
 ster, and to obey him, even whilst the Light
 shineth upon and in thee, and would guide
 thee, lest thy Repentance be too late,
 as his was, and thou be with him called,
A Son of Perdition: But if thou obeyest
 the Light in thy Conscience, which con-
 vinceth thee of sin, I declare unto thee,

is a Word from Experience of the
Mighty Power of God, and of its pow-
erful working there, That it will not
only give thee power against gross Corrup-
tions, but against Vain Thoughts and
Idle Words; and though thy sins be Red
like Crimson, they shall be as Wool;
and as Red as Scarlet, they shall be as
White as Snow: Be willing therefore
and obedient, and thou shalt eat the Good
of the Land; but if thou refusest and
rebellest, thou shalt be Devoured with
the Sword; the Mouth of the Lord hath
spoken it.

*Some Hopes left for the Persecuting Magi-
strate of England (if his Day of Grace
be not past already.)*

PEradventure thou mayst say unto me,
I have been a Civil Magistrate, and
a Persecutor of the Saints (of the Most
High God) who have few or none on
Earth to plead their Cause; how shall
I find Mercy from the Lord; for I am
the

the greatest of Sinners: that when the Servants and Messengers of the Lord came into our Cities, Towns, Villages or Market-Places, to preach Repentance, and declare against Sin, and to bring the Glad-Tydings of the Gospel into our Quarters (where it was never preached before) I have not been so Sober unto them as the *Gadarenes* were to Christ, who (when he came to cast out unclean spirits, and to do them good, they) entreated him to depart out of their Coasts; but I instead of entreating, have compelled them, not with Mild Perswasions, but with Cruel and Merciless Stripes upon their Naked Bodies, with Stockings, Stonings, beatings, Long and Tedious Imprisonment, and other Bitter Usage, which for Shame I cannot mention: And (as if this had been too little) I have caused some of them to be scourged twice or thrice for not bowing to my Corrupt Will, and worshipping me with their Hats off, or for speaking to our Blind-Guide (who calleth himself a Minister) and all this I have done contrary to the Law of the Land too; and when I have so done, I have with Passes sent them

them away as Vagabonds and Wanderers, not suffering them (though sufficient Men, and of good Estates near us) to have a Place in our Quarters to dress their sore Stripes and deep Wounds, which my Bloody Executioners have made upon their Innocent and Harmless Bodies, nor yet a Place wherein to rest their aking Heads, except in Stocks, Dungeons, close Holes of little Ease or Filthy and stinking Goals amongst Thieves and Murderers, where many of them have finished their Testimonies by Death. Now (saith the guilty Magistrate) this is the truth of my Condition, and thus have I served the Ambassadors of Christ Jesus (whom the Malicious World cannot accuse of Evil, and my case is lamentable, and the worse, because what I have done was through the Instigation of our Gospel Minister (as he called himself) and to please him, who otherwise would not suffer me to be at rest, crying out against them, *That they will undo us, and our Generation after us, and render our Gospel to be Antichristian, and our selves to be false Prophets (as indeed we are) and will make our Nakedness and Ignorance appear*

pear to all sober men, if they be tolerated. But that which is more considerable than all this, I am afraid I have sinned the sin against the Holy Ghost, which can never be forgiven; and how shall I escape the Damnation of Hell?

Friend, Is this thy case indeed? and art thou guilty so deeply, as this in truth makes thee? 'Tis sad indeed; yet consider, and for thy Comfort I have this to say unto thee, St. Paul was as great a Persecutor of the Saints as thou possible hast been, and as mad against them as the most of you possibly have been or can be; yet when the Light appeared to him, and struck him from his horse or beastly nature of Persecution, he presently fell to the Earth, and with Trembling and Astonishing said, *Lord, What wilt thou have me to do?* He did not (as the Blind Guides of this our Age) say, *That the Light of Christ was Natural, and insufficient to guide him out of his Darkness*; but he became obedient to the Light immediately (though he saw no Body) consulting neither with Flesh nor Blood nor yet running to Gamaliel a great Doctor (under whom he had been brought

up) for Counsel; but forthwith ceased from the spirit of Persecution, and obtained Mercy: so he being obedient to the Light, became a true Disciple of Jesus, and Preacher of the Everlasting Gospel, *Acts 9.*

And now (oh Magistrate) know this, That though thou hast been the greatest Persecuter of the Saints amongst thy numerous Brethren, and hast Persecuted them until Death (as many in *England* have been for Conscience sake within these few years, under a Pretence of maintaining the Popish and Antichristian-Law for Tythes and Suppressing of Heretiks) yet there is some Hopes of Mercy for thee also, if thou can in truth say, *That what thou didst, thou hast done ignorantly.*

But if this be not thy Case, but thou hast wilfully transgressed and rebelled against the Light in thy Conscience, then O then thy Condition is sad indeed, and thou also (with the Blind Guides) art of all men most to be pittied: Examine therefore thy own heart in secret, and if thou findest that thou hast been a wilful Persecutor of God's Servants, come to that of God in thee which maketh manifest

A View of False Doctrines.

manifest thy sins, and as that ariseth in thee, cry mightily unto the Lord, that the Iniquity of thy Heart may be forgiven thee, and possibly thou mayst find Hope (upon thy unfeigned Confession and Resolution to turn to the Lord, and believe in and obey the Light within thee) to obtain Mercy.

Cease I say from that spirit of Persecution, and become obedient for the future, if peradventure thy sins may be blot-
ted out; and while this strives in thee, thy Day is not over.

*A VIEW of False Doctrines, or,
Word of Reproof to False Teachers,
who boast, That they have the Ori-
ginal, and yet are ignorant of the
Word of Life.*

Friends,

TO you all I speak (who disown the
Light of Christ within, and count
it a low thing) a Wo is pronounced un-
to you, for your Light is turned into
Dark-

darkness, and your sweet into bitter, and for the present see not your way before you; the whole World lyes in wickedness, and darkness, is upon the face of all who are led by you, who Preach for hire, and divine for money, contrary to the prophets and true Ministers of Christ) you preach false Doctrine, and practice persecution, and therefore are you none of the Children of Light, nor Ministers of the Everlasting Gospel.

You say, That the best of Gods servants cannot be free from sin in this life; whereas the holy Scriptures say, *Without holiness no man shall see the Lord*: Christ himself hath Preached Perfection, and hath commanded his Disciples to be perfect as their heavenly Father is perfect; but you say, No perfection is to be attained here.

You say, (many of you) that the Light of Christ in the conscience is natural; not considering that he himself is spiritual, and that his Light must of necessity, be so too.

You say, *Revelation is ceased*; not considering this, *That no man knows the Father but the Son, and him to whom the Son will reveal him*.

D

You

You say, No man hath the infallible Spirit now; not considering, That he that hath not the Spirit of Christ; is none of his; For where-ever the Spirit of Christ is, it must needs be infallible; and you that have not the infallible Spirit, you are none of Christ; and if so, then consider with your selves whose children you are, and what spirit guides you, and whether, for it cannot lead you into all truth, nor any part thereof.

Some of you have been heard to say, That the Devil is the power of God, and that the Gospel is not the Power of God no more then a Rose-Cake; and further, That the Light of Christ Jesus is carnal and darkness. Friends, I hope better things of many of you; but assuredly this Doctrine is damnable and pernicious to the souls of men: And therefore I warn you to forbear preaching in the Name of the Lord, whilst you are of this Faith, which I affirm is of the Devils, and not of the Saints (whose Faith overcomes the World) and who believe themselves must be holy as God is holy, and perfect as their Heavenly Father is perfect, in their several measures: They know the

the Son of God is the Light of the World and life of men, and is not darkness, carnal, natural, or insufficient to lead them to purity, as you declare. And because I will not bore the ears (as I may say) of the hearers, or bring to the Readers remembrance your multitude of Errors, Heresies and false Doctrines; nor trouble them with a view of all your ungodly practices at once, I shall be sparing, as hoping you may return from whence you are fallen, and repent, but shall hereafter, if God will, propound a few queries unto you, whereby you may see your selves in some few particulars of your Doctrine and practices.

Friends, Is preaching for hire, and persecution of your Neighbour, for conscience-sake to be maintained by Scripture? Is throwing men into Goals, and stealing or taking of their Goods by Force to be maintained by the Scriptures? Is your taking up the carnal Weapons to defend your Gospel with, when your spiritual Weapons will not do to be maintain'd by Scripture? Did Christs Ministers ever rebel against the Civil Magistrates, and teach men so to do, as many of you have

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done

done of late, instead of being subject to the higher Powers? For my own part I wonder not hereat, as knowing that that spirit which at present guides you, teacheth rebellion and disobedience as well to God as to man.

Furthermore, You say you are Ministers of the Gospel, and yet have perswaded People to believe that the Commandments of God cannot be kept. Reader, to thee who art of this perswasion with them, be but moderate, and let me ask thee this Question; For what end (thinkest thou) were the Commandments given by God? Were they to be read onely, or to be Painted upon the Steeple-house Walls? Will that Please the Lord? or were they not given to be *kept* by his servants, who enter into life? has not the Lord said, He will write them upon his Peoples hearts, never to be blotted out? or can any man be blessed that doth not Keep them?

Tell me, doth any man require that of another, which he knows he cannot perform and do? And wilt thou make the Lord so hard a Master, as to require obedience of man if it were not in his power to give it, or that the Lord had not impowered him? Friend, even as the *Serpent* beguiled *Eve* so art thou by *blind Guides*; He drew out

first

lest Parents into disobedience by going out to hearken to his subtilty, and so left their innocency; and thou being now in disobedience, he would keep thee there by his evil Instruments.

O take heed of the Serpents brood, who say, The Commandment of God cannot be kept; for they are false Prophets that so teach: But assure thy self, That if ever thou enterest into Life, thou must keep the Commandments: *David* could keep them under the Law, and said, That the Commandments of the Lord were not grievous; *My soul* (saith he) *hath kept thy Testimonies, and I love them exceedingly*: And again saith he, *I have done thy Commandments*. & again he saith, *I have kept thy precepts and thy testimonies*: Read *Psal. 119. 166, 167, 168.*

Now Friend consider the promise of the Lord concerning his people, by the mouth of his Prophet *Zechariah*, That in the day of the Lord, *He that is feeble amongst them shall be as David, and the House of David shall be as God, Zech. 12. 8.*

And as the keeping of the Commandments is the entrance into life, so are they Pronounced blessed that keep them, *Rev. 22. 14.* & *Psal. 119. 2.* & *Prov. 8. 34.* And

saith John, Hereby we know that we know him, if we keep his commandments, 1 John 2.3. But he that saith, I know him, and keepeth not his commandments, is a lyar, and the truth is not in him, Ver. 4. And again, Whatsoever we ask (saith he) we receive of him, because we keep his commandments, and do those things which are pleasing in his sight, 1 John 4. 22. and he that keepeth his commandments, dwelleth in him, and he is him, Ver. 24.

Such then as say that the commandments of God cannot be kept, are hereby Proved to be *Lyars, false prophets, and deceivers*. Come out therefore from among them, and be thou separate from such unclean men, for the Lyar shall not enter into the Kingdom, nor any unclean or imperfect thing.

Friends, I even tremble to think of your condition, who break the Commandments of God, and teach men so to do, you are so far from the Way, the Truth and Life, that unless you speedily repent and turn to the Lord, you will have your portion with Hypocrites, where is weeping, wailing, and gnashing of teeth for evermore.

My direction then to you also (before it be too late) is, To own and believe the Light in your consciences, and submit to its checks when you are reproved by it; and know this, That whilst it reproves you for your sins, the day of Grace is not yet Past, nor hath the Lord given over striving with you; but when you feel no checks of conscience when you do evil in thought, word, or deed, then be assured your day is Past, and you are sealed up for Destruction.

I say unto you therefore again, Own and believe in the *Light within you* while you have it, and take it for your Guide, for you are gone a whoring from God, and the Spirit of Truth and Holiness you know not.

O do not any longer abuse this *Light*, this *Lamb* of God, for you will one day find him to be the *Lion* of the *Tribe* of *Judah*, who when his *Wrath* shall be Kindled against you, you must be consumed forever.

And now to you who say, We are the Learned Ministers of *England*, We have the Tongues; We have the Originals, and we have the many Language

ges, and therefore we are best able to interpret the Scriptures.

To you I say this, That the holy Scriptures are a sealed Book to all that are not taught of God by the Revelation of his spirit, which you falsely and ignorantly say is ceased; therefore it is, that the unlearned Doctors and others, the University-men of this age, wrest them to their own destruction; therefore it is, that there are so many Errors, Heresies, Opinions, Sects, and divided Judgements amongst you, and those who are called *Christians*.

Friends, if you be ignorant of the true Original of all things, to wit, the infallible & unerring Spirit of God by which the holy Scriptures were wrote, you want the key of true knowledge which should open them unto you, and you (with all your learning) must stay *without*, when the simple whom God teacheth, and whom you despise, can give you the true meaning and mind of God's Spirit, shall enter in.

Oh! remember that the Jews had the Original Tongues (so called) before you, & spoke them naturally, & more then that, *they*

they had amongst them the true Original himself, even *Christ Jesus*, the *Alpha & Omega*, the first & the last, and yet they crucified him, and chose a Thief and a Robber before him; I wish from my very soul it were not so with you, choosing *Hebrew, Greek, Latine*, and other Tongues, before the naked and simple truth of God; I say, *Christ Jesus* was to the *Jews* a stumbling block, and to the wise *Greeks* Foolishness; so is he this Day to you, whilst you are crying up Learning and humane Wisdom, and despise the still and low voice of *Christ* in you, which speaks not in the Words of man's Wisdom.

Oh ye men of Learning in all the Wisdom of this World! When will you cease to tumble over your many and dusty Volumes of corrupted Authors, to find out that Truth which lies buried within you?

Oh, cease a while from searching into them, and turn your minds to the Light within you, and try whether you can find your Names written in the *Lamb's Book of life*; if not, mourn and lament, for your condition of all others is most to be pitied, in regard of the great loss that is to come upon you (you having much to lose

No

Now that I may not leave you without hope, as those who perish in their sins, my advice to you is, To turn to the *light* in your Consciences; believe in and be obedient unto it; for unless you so do, you can never come to the Key of *David*, which opens, and no man shuts, and shuts, and no man opens; Wait at *Wisdoms Posts*, (which is the true fear of the Lord) from which you are all departed, who are gone from the *light within*, and are seeking Salvation in outward things; for the least Babe of *Light* sees thorough you, and can discover your darkness, and your knowledge of Tongues no more qualifyeth you for the Ministry, then it did *Pilate*, who condemned *Christ*.

*A Direction for all such as wait for the
Coming of their Saviour in Spirit,
and how they may know him when he
appeareth.*

CHrist's first appearance to the World
was in flesh; and the fleshly eye saw
him; but his second appearance is in spirit,
which no fleshly eye can behold and live;
for as the Lightning cometh from one
part of Heaven to lighten another part
under Heaven, so shall the coming of the
Son of man be, and blessed are all they
who wait for his second coming, to wit,
without sin, unto salvation; for his second
coming is to put an end to sin, to finish
transgression, and to bring in everlasting
righteousness. He that hath an ear to hear,
let him hear.

Now if thou wouldst Plainly know the
signs of his coming unto thee in particular,
then know this, That when he comes 'tis
to convince thee of sin, and to make a se-
paration between thee and thy former
Lovers,

Lovers, (be they who or what they will be) there is not a darling or *dalilah* to be spared, though never so dear or near unto thee, but all must be crucified, yea, and *thy own life* must be lost too, if ever thou wilt find it in God.

Friend, the life of a Christian is hid with Christ *in God*, and there is no finding of it, but by going *out of self*; for know this, That before Christ Jesus proclaims peace to the soul, he sets the man at variance with himself, and makes him war against the Enemies of his peace *within him*, (not without him.)

To thee then who art at ease in the flesh, hugging the spirit of self-love, and of this World, (which lies in wickedness) and art courting the great men thereof for private respects, as honour and preferment, or the like; know thou, thou art not yet come to the spiritual Warfare, nor dost thou know the coming of Christ to thee, as a Saviour, which every man must witness before he can be a true Souldier in the *Army of the Lamb*, or witness redemption from the Spirit of Bondage.

My direction then unto thee, is, To turn thy mind in, and then watch for the coming

Christ's Second coming.

41

coming of Christ, (who cometh as a Thief in the night) that when he comes, thou may not be found sleeping in sin, nor snorting in the vain delights and Pleasures of this life, (which are but for a moment :) Christ stands at thy door, and knocks, O give him enterance, and suffer not his Locks to be wet with the dew of the morning; Suffer not (I say) the evil one to make such a noise in thy soul, as to drown the low voice of Christ in thee, who saith, *I am meek and lowly of heart, learn of me:* Let it not be said of thee, *He came unto his own, and his own received him not.*

*Encouragement to the weary Traveller,
(whose Journey is towards Canaan) to
follow the Light and Lamb of God
to the Holy Land of Rest; but not to
go before it.*

WHosoever thou art, that art come out of Egypt (the Land of darkness, where the blind lead the blind) and hast a Purpose & good will to travel to the holy Land, thou must gird up the loins of thy

thy minde with the light, and with a holy Resolution be content to pass through all the *fiery tryals* thou mayst meet with, and never sit down until thou shalt arise at *perfect rest* in God : And that thou mayst not loose thy Way, be thou advised to follow thy *Guide*, and go *not before him* ; for no longer then thou art a follower of the Lamb, canst thou go aright, or walk in safety.

Many there are who be come out of *Egypt* ; and have made some Progress towards *Canaan* ; but because the *Guide* to rest makes no haste, he being meek and lowly, and is a gentle Leader of his Lambs, (and those that are with young) therefore it is that many times the followers go before their Leader, and through hast lose their Way.

Be thou warned therefore, who are but a young *Traveller* and follower of the Lamb, that thou leave not thy true *Guide*, nor wander from him, lest thou come into *Egypt* again, (as some have done) and so Peradventure never find thy *Guide* more.

Friend, if ever thou thinkest to be victorious, thou must follow the Lamb; for

sure

42. *Journey is towards Canaan.*

assure thy self, the Enemy will assault thee on every side, and endeavour thy Destruction; for Know thou, that 'tis through sufferings and often conflicts with the Enemy, that thou must pass, yea and become a Conqueror too, before thou must come to reign; The *daily death* thou must witness, and the *daily crosse* must be born, before the *Crown of Victory* can be obtained; I say, Thou must follow thy Leader and Captain of Salvation, through all Difficulties, if thou wilt be Victorious.

And for thy encouragement, be assured of this, *He will never leave thee nor forsake thee.*

In the Light of the Lord then, and as Faithful Followers of the Lamb, let us journey towards our Land of Rest, with unwearyed minds; for assuredly, The Land is Good, and will abundantly reward the Traveller upon his arrival there, above what he could ask or think.

Many there are whom I believe are gone forth with an honest Intent to travel thither, and finding the Way strait, and the Journey long, and the Difficulties many,

44 *Encouragement to him whose*
many, have fate down by the way; but
let such know, there is no true rest on this
side Canaan.

Others there are who have gone forth
to view the holy Land, and, as the false
Spies of the Land of Canaan did, so have
these, even brought up an evil report
upon the good Land, and have told peo-
ple, *there is no attaining of it in this life*,
for that the Cities are walled, the Enemies
are mighty and numerous, and too strong
to be overcome. These have told people,
the holy life is unattainable, and that as long
as they live, they cannot be free from cor-
ruption; and these sit down without hope,
and shall never enter.

But yet notwithstanding there is en-
couragement enough for the Faithfull
Traveller, when he remembers that there
were two, to wit, Caleb and Joshua, who
were true Spies; and that notwithstan-
ding the multitude of false Spies that
went forth to view the Land, these as
faithful Witnesses for God brought in
their Testimony, and said, *Let us go up at
once, and possess it, for we are well able to over-
come it.* And these for their faithfulness
to the Lord, (notwithstanding the false
Spies

Spyes ill report of the good Land) were brought to possess the Land which flowed with Milk and Honey, but the rest perished in the Wilderness for their unbelief, and their children were wanderers there forty years.

Now Friend, It is observable and very remarkable, That Caleb and Josuah (who did enter) had another spirit than the false Spyas had, (and followed the Lord fully) to wit, the Spirit of Faith, which overcomes the World, and all the Enemies therein, to the soul of men, so that the Believer and his Seed shall possess the holy Land, when all the unbelievers shall perish in the Wilderness, Numb. 14.

And as for the glory of this holy Land, or New Jerusalem, (of which Canaan was a Type) and the Riches thereof, none will doubt, but all will confess the Land is good, though some say too good to be obtained here, or possessed in this life. I say, as to this, I can not but bring in my Testimony, and declare, They are all false Spyas, and false Prophets, that say the Enemies of mans soul are not to be overcome in this life, and that the holy life is not

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attainable

40 *Encouragement to him whose*
attainable; for he that gives Victory o-
ver one sin, (which I witness) will give
victory over all sins, if I land thou be
Faithful Warriors in the Army of the
Lamb.

I say, our Captain is able to make War
with the Enemy, and not onely give us
victory, but also an entrance into the Holy
of Holies within the veil here, where no
falle prophet can enter, but him who is
(the Priest forever after the order of Melchisedek.

Therefore Friends, go cheerfully on
your way in believing; the Enemy is
as well before as behind; look not
back, neither turn to the right hand
nor to the left, but press forward, and
in due time you shall reap, if you faint
not.

'Tis the Faith of the Saints which o-
vercomes the World, and all difficulties
which the honest Traveller shall find in
his journey towards the holy Land. And
that none may be discouraged that he
meets with troubles and tryals, let him
remember, The greater his tryals are, the
stronger his Faith need be, and the
bitterer his Travels are, the sweeter will

Journey is towards Canaan.

his Rest be. If some of the Servants of the Lord have through experience said, That the sufferings of this present life are not worthy of the glory that shall be revealed; what will they be able to say when it is revealed?

It is better to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.

Therefore let us proceed on our journey with unwearied minds, and in the Strength and Power of the Lord make War against all the Enemies of our Souls, following our Leader, and in the end we shall be more then Conquerors.

And because there are many pretenders to holiness, who with fair speeches do deceive the hearts of people, and by enticing words of mans Wisdom seduce many a well-meaning and honest-hearted Traveller, who is ever and anon ready to question whether his way be right: I do advise thee, as thou lovest life, and tenderest the true rest of thy weary soul, keep close to thy Leader, whose voice is low, speaking in thee, saying, *Canst thou stand? Wander not*; for this I declare.

That whilst thou art unturned to thy Guide within thee, or art listening to the loud Voice and sound of big Words without (as I have been) thou canst finde no rest, though thou travel hard to obtain it.

A Word concerning the Resurrection.

THE Lord is risen indeed, and hath appeared unto many, among whom I am come to give you notice, (though a most unworthy Messenger) That he is now come to exalt his Son in his Saints, and set him upon his holy hill; glory for evermore.

But many there are who with *Martha* do look for the Resurrection at the last day without, and so put the day of his Resurrection in them, far from them, (as believing no such thing) and saying, How can this be? when in the meantime Christ lyes slain in some of them; and others are so far from the holy Life of Christ, that they are dead in trespasses and sins, and some twice pluckt up by the roots, neither know-

ing their Saviour within them, nor without them.

Art thou one that knowest nothing of the resurrection of Christ in thee, then know that thou art not to look out to a day without thee, for the resurrection of Christ, but in *Spiritual Sodom and Egypt*, where he lyes still crucified, art thou to expect his resurrection, to wit, in thy own wicked heart.

Christ before his Resurrection from the Grave, told *Martha*, and said, *I am the Resurrection and the life*, he that believeth in me, though he were dead, yet shall he live; and that he that liveth and believeth in him, should not dye: Dost thou believe this?

Arise then, thou that art asleep in thy grave of sin, fleshly ease, or carnal delights, and hearken to the voice of the Son of God in thee, and live; for he who called *Lazarus* out of his Grave of Earth (being naturally dead) to life again, will raise thee also, and call thee out of thy *Spiritual Grave of sin and death*, if thou hearken to his Voice, and obey his Call in thee.

Christ Jesus after his resurrection, appeared

50 *Concerning the Resurrection.*

peared unto many of his Disciples *with-
out them*, and they knew him not (his bo-
dy being spiritual then) and after he had
by many signal Testimonies made him-
self known unto them to be Jesus, a
Cloud received him out of the sight of
those that stood looking after him;
Whereupon it was told them by two
men who were in white, that said, Ye
men of Galilee, why stand ye here gazing?
The same Jesus which hath been taken up
from you into Heaven, shall in like manner
come again; to wit, in a Cloud; for so he
went up.

Now this (Friend) is a *Mystery* to the
wise and learned men of this World,
(Oh that they knew it) That the Light
of the World, and Life of men should
come in a Cloud; but so it is, and they
are utterly ignorant of this mystery,
though to the Children of Light it is
made manifest, and revealed by the Spirit.
They can tell you, that as Christ's first
appearance to the World was in the Flesh,
and the fleshly eye saw him; so his se-
cond appearance is in Spirit, and no flesh-
ly eye can behold him, he being now a
spirit.

Search

You

Concerning the Resurrection.

You then, who are looking for the Resurrection of your Saviour with the eye of the first Adam, (which is natural, and to come without you) know you, that your eyes will fail you, and your expectations be in vain; for him whom you look for is a Spirit, and invisible to all but to the spiritual man. And while you are looking for his coming to be hereafter, the spiritual man can tell you, he is already come, and converseth with him daily; and this is the reason that the Saints and Servants of Christ (who do his Will) can endure sticking, stoning, mocking, cruel whipping, and tedious imprisonment: Why? Because they have seen and conversed with Jesus, who by his power enables them to suffer what man can do unto them; He that hath an ear to hear, let him hear. But thou maist say unto me, Is there no other Resurrection of Christ then what is in man? And are we not to look for the coming of Christ, and the Resurrection of our Bodies also at the last day?

For an answer to this, Friend, consider that the resurrection of Christ without was there where he had been entombed

Concerning the Resurrection.

or buried, and there was he to rise again, that so a testimony thereof might be given to the unbeliever, and as encouragement and strengthening to the Faith of those that did believe therein. Now Friend, so it is, *Christ is risen in his Saints*, and hath appeared unto them there, even as he rose from the Grave, and appeared to his Disciples, and others without; and though thou wouldst give large money to us to make false Reports of his Resurrection, yet we cannot, but must tell you all, *Christ is risen* from the Grave of our souls, where he was once buried with earthly-mindedness, and the cares of this World; but the Grave being able to hold him no longer, he is come forth, and is manifest to thousands in this Age, who at first when he appeared to them without, to wit, in carnal Ordinances, they knew him not; but he being now come in spirit according to his promise, we cannot but declare it unto you, being the things which our Ears have heard, our Eyes seen, and our Hands handled of the Word of Life, that so ye might have fellowship with us.

And thou who lookest for the resurrection

tion of thy carnal body, hear what Paul said to the Corinth. THOU FOOL, That which thou sowest is not quickned except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, perchance of Wheat or some other Corn; but God giveth it a body as it pleaseth him. First come to the life of Jesus in thy self, and when thou canst say, Now I live, yet not I, but Christ liveth in me, thou shalt better understand the Resurrection of the Body; For the natural man discerns not the things of God, because they are spiritual; Then, and not till then, thou shalt know the first and second Resurrection.

A Friendly Call to all Notionists, Separatists, and high Professors of Religion, in what form soever, (or out of form) to come down from their Principles of imagination, lest they fall, and rise no more.

FRiends, Come all down from your seats, you sit in slippery places, and are in great danger and peril of your lives.

lives, who though you have had many Allarums to call you away, you are still asleep in spiritual pride or airy notions, without life. What do you mean? Will you suffer the Angel of false light to be your guide, whilst the glorious *Light of Christ*, and glad-tydings of the everlasting *Gospel* (declared almost every where in the Nation) to pass by you, and take no notice of it? I cannot but pity your souls, seeing the great delusion you are in.

Poor hearts! you are got too high to sit in safety; for the God of Heaven and Earth will dwell with none who are not poor in spirit, and tremble not at his Word: I say, if you would have the Lord to dwell with you, you must all become *Tremblers*. O remember that self exaltation was the fall of *Lucifer*, (that Angel of false light) and so will be the fall of all who are not meek and lowly in heart, and abide got there.

It is the *Devil's Work* to elevate the mind of man above his measure, and that he may accomplish it, he persuades the man he can shew him all things in a *Mystery*, and setteth where he may see beyond

beyond the reach of others on a sudden, including him with this old bait, That he shall be as God, *knowing good and evil*. Thus he deluded *Eve*, and so he will do every simple heart, who keeps not in the pure fear of the Lord, but goes forth to hear the voice of the stranger; For, had *Eve* kept to her measure, and been contented therewith, the *Devil* could not have bewitched her; but she going forth, was by temptation mis-led, and so lost her innocent state, and her true Guide within her.

And now the *Serpent* being the subtillest of all the Beasts of the Field, and perceiving that man is eager of knowledge, and desirous to comprehend all things in himself in a mystery, (it being too low a thing for so noble a Creature to go out for knowledge) he sets himself in the fear of God, and exalteth himself in man, lifting him up also above the pure Seed of God which lyes buried in man, and sets at naught poverty of spirit, persuading him he is beyond the first Principles of Religion, and above the Doctrine of the Cross, and that he is now at rest in God, when indeed, and in truth, poverty

of spirit the man hath (peradventure) never yet known, nor the true fear of the Lord neither, or if he hath, he is made to believe that there are higher things to be known than the mystery of the Cross, and so suffers the Devil to delude and blind him.

Poor heart ! Thy delusion is strong indeed, and thy condition most to be lamented : Where dost thou find that the *Fear of the Lord* is a low dispensation, when as man is to abide therein *all the day long* ? I say though it be *day with man*, yea, *noon-day*, where the Flock of Christ are at rest ; yet the Fear of the Lord is never to be left, it being part of the *Everlasting Gospel* which the Angel preached, saying, *Fear God*, Rev. 14. 6. 7.

What's the reason (Friends) that you stand so far off, and keep at such a distance from those that dwell in the *Valley*, where the *cross is daily to be born*, so long as you have a *vain* thought to be subjected, or a high look to be brought down ?

Is it not because you think your selves higher, and taller by the head and shoulders than your Brethren ? and that they are

are but dwarfs of knowledge in comparison to you? Is it not because you look on the Cross to be a low attainment, and that you are *wearing the crown*? Friends, let me be plain with you; How came you into the Fear of the Lord? Did that which brought you in, lead you out again? Surely no, the Work of the Lord is perfect, and stands for ever; and the true Members of Christ Jesus call not this high, or that low, but they know that if any man will be great amongst them, he is to be servant to all; I say, the Members jar not, nor clash not one against another, but there is a most sweet harmony in the body, without any discord at all; the highest doth not say to the lowest, I have no need of thee; nor the lowest doth not say so to the highest: But Friends, is it not because you have felt the Cross too heavy for you to bear, having once taken it up, and laid it down again? Or is it because you would shun judgement, which you must come to again, and love it too, before you can meet with the Lord in peace?

Peradventure thou thinkest thy self some wise man in knowledge, and so hast been

been accounted in thy Generation; and for thee to become a fool, or to come back again after so great a profession of Christ as thou hast made, would be to thy dishonour, and shame would cover thy face. If thus thou reasonest, know this. Thou art thy own Enemy, and thou lovest the praise of men more then the glory of God, or the Salvation of thy own soul. And since you cannot deny but the poor receive the Gospel; and the rich are sent empty away, (with all their words of man's Wisdom). How comes it to pass, that the plain and naked Truth of God preached in Power, and practised in simplicity, is of no more account among you?

Friends, be not deceived in your selves for you cannot deceive us: The Light of Christ Jesus in us hath discovered you all to be out of the way; who own not.

Are you sent of God who cry, *Lo here or lo there*; as some of you do, and tread into Chambers and private places, and there speak with your doors shut? Is this (in times of freedom) like the practice of the true Ministers of the Gospel? preach

preach the glad-tydings thereof *to all*, inviting all, and beseeching all to receive it, that so all might come in, or be left without excuse?

Can any of you say, you preach the Everlasting Gospel by the Revelation of Christ Jesus in you? Or do you not confess your selves to be fallible, and such as preach from a large comprehension of what you have heard or read, (peradventure from *H. N.* or *Jacob Behem.*) &c. is what you preach, of God? And are all your springs in him?

If yours be the everlasting truth of God, come forth, and declare your Message to all; for *truth seeks no corners*; The Kingdom of *Heaven is like a Draw-net*, which being cast into the Sea, receives all that comes in, but treasures up none but the good Fish; if then you would be Fishers of Men, *come to the Sea-shore*, stand in an open Place, and cast in your Nets into the Seas of confusion of this World; prick People to the Heart by your powerful Ministration, and convince thousands of their *Errors, Heresies and false Opinions*, (which they received and suckt

in by the *false Prophets* and Ministers of *Antichrist*) as the true Ministers of Christ in the primitive times did, and *still* do.

But if you doubt whether yours be the *true Gospel*, or another, *My counsel* to you is, **C E A S E** to declare it in the *Name* of the *Lord*; for nothing shall profit the hearers but what is declared in the eternal Spirit of God *without doubting*. Wait in silence then until you have received power from on high, which when it is received and declared, shall put to silence the gain-sayers, and stop the mouth of the evil doers.

Friends, for the Seed's sake in you I desire to speak, therefore suffer me (though a Child) to be free with you.

Have you known the *fools state*, (which all that will be truly wise must come to?) if not, hasten thither apace, for mans Wisdom is foolishness with God, and keeps him truly in that which is but Folly.

Oh! What will all thy *carnal Wisdom* (though in a *mystery*) and high *notions* avail thee, so long as thou art got *above* that which leads to true Wisdom, and makes wise

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wise unto salvation those that are fools for Christ?

Are you those that have got in thorough the *strait* Gate? and do you walk in the narrow path, which leads to life, and which few find? Or are you not indeed those who have *striven* (for a time) to enter, but *could not*? Take heed you be not left out.

Have you bid *Farewell* to the friendship of this World, and to the manners, fashions, vain customs, and delights thereof? Or are you not still alive in them all?

Have you born the cross till every idle word and vain imagination be slain and crucified?

Or are you not those who have felt it too heavy to bear, and so laid it down again?

Are you as Beacons upon a Hill? and do you give light to all that see your conversation? Or have you not put your light in a dark Lanthorn, not suffering it to shine forth, lest you your selves should be discovered?

Are you not those who preach and hear from a large comprehension but your
F selves

Selves far from the life of what you hear or speak?

Have you the *Power* as well as the *words of Truth*? Or are you not those who have lost the power you once had, (as the Devil hath done) and retained the notion onely, which he is the supporter of?

Are you in deed, and in truth arrived at the dispensation of Love, as you pretend, or third degree of the holy Life (as you call it) which loves its Neighbours good as its own, and stoops to the meanest Babe in Christ, as well as walk with the grown man.

Friends, the Well of Life lyés low, and you must dig deep to find it; high words without the power, are as the blustering winds, which do more harm then good; but it is the still low voice where God is heard, and the Sheep of Christ follow it. 'Tis true, the Doctrine of the Cross was once in my esteem, but a low and mean dispensation, and the disciples thereof, (as I thought) in a pitiful and sad condition, but this was in the time of my exaltation with you, when I had got above the pure and meek Seed of Jesus which

was

was kept under in me, but *blessed be the Lord*, who hath brought down the Mighty from his Seat, and set me on the Rock of Ages. On which, if ever you know stability, you must be brought; which Rock is Christ, which followed the Israelites in the wilderness, and refreshed them; which Rock is the food of Angels, as well as of every hungry soul. If any of you have this bread, you know that in the midst of famine you shall have enough, and that your water is sure (coming out of the Rock) if so, I say, *Eat, O Friends, drink abundantly, O Beloved, go no more forth*. But you who are still upon the Mountains, you must come down, and dwell in the low Valley before you can find safety. You must walk in the narrow path which leads to life, before you can come to rest; and to the spirits of just men made perfect you must be joyned.

Peradventure, some of you may say, you are now upon the Mount with Jesus, and have seen his Transfiguration; and do say in your hearts, *It is good to be here*: if so, yet boast not; For you must all come down from the Mount, as the Disciples of Christ, and as Christ himself did, and

live here below. Nay, though you have been wrapt up into the third Heaven, as *Paul* was, and heard things unutterable, yet the *Cross must be born*, and the *Thorn* in the *Flesh* felt by all who are lifted up above their measures. To your measures therefore of the Gift of God all come, which is the Light within you; Boast not of any thing which you have not attain'd through the death of the *Cross*; for if you do, you will suffer loss. Many of you have set your selves at the *upper end*, in the Room; Oh, be sure you be not without your wedding Garments, lest the Master send you forth as unworthy Guests; you seem to be eager to taste of the *Supper of the Lord*; and some of you are giving and taking it in beggarly Elements. All such are to know, they are not yet past the Shadow, be their pretence what it will be, much less come to the Substance of all things which puts an end to Types and Shadows.

The Voice in me cries, *Keep low*; abide in the Fear of the Lord, for there is the beginning of true wisdom. High words will no longer beguile the *true Israelite*; for in him there is an eye open, which sees and can discern spirits, and an ear that can

can hear the Shepherds voice from the Stranger.

The Stranger or false Messenger's Voice saith, *I comprehend all Mysteries; I am past the first and second Dispensation, (to wit, the fear and the faith) and I am arrived at the third, which is love; I have born the Cross, and now wear the Crown.* Is this thy voice indeed? then know thou art the *Antichrist* whom God will destroy with the *Breath* of his Mouth; whosoever thou art that cryest up one Dispensation by way of boasting, and sets it against another, thou art doing the Devils work, and endeavouring to make a rent, where nothing but Unity and Peace ought to be; for one mans state in Christ, (though but the babes) is not to be set against another, no more then Christ is to be divided.

But now on the contrary the true Shepherd's Voice saith, *I am Meek and lowly of heart, learn of me, and be little in your own eyes: This Voice calls out of the World, it stills the Waves when they rage, it binds the Strong man in Chains, and Nobles in Fetters of Iron, by its Meekness, Patience, Gentleness, and Long-suffering.*

Therefore Friends, come all down into the true Fear of the Lord, where this is to be witnessed, and no where else. Your knowledge in mysteries and large comprehensions of divine things, unless your Practice be answerable, doth but fit you for the scourge with many stripes. I say while you are upon your Pinacles, the inward beauty of the Temple, you can never behold, nor see the glorious presence of the Lord who sits therein. Hasten therefore to the porch, where Wisdoms voice is to be heard, and become *Door-keepers* therein (which keeps out sin and vanity) that so an entrance may be made unto you into the *holy of holies*. For this I declare to you all, That no more of the true knowledge of God have you attained, then what you have learned and known through the Death and Daily Cross of Christ Jesus.

And now to thee who hast been once enlightened, and hast tasted of the Heavenly gift, and been made partaker of the Holy Ghost, and tasted of the good word of God, and the Powers of the World to come. Content not thy self
with

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with these Refreshments only; but have thy eye upon the Fountain from whence they flow; feed not upon thy knowledge of them, for that may pass away as Lightning; but feed thou upon the Bread of life it self, for that is it, and it alone which can nourish the soul up to eternal Life.

I say again, keep low, and patiently run the race that is set before thee, and through perseverance thou shalt gain the Crown.

Some

Some Queries to my old Friends,
the Ministers of the Church
of England.

FRIENDS, I come not now to question you, (as to my self) nor yet your Faith and Hope in God, being fully satisfied concerning you and your Ministry, & also of your Call thereunto, having well known and heard the chief amongst you for many years together; Yet for the sakes of those heaps of people that pin their faith upon your sleeves, (as I may say) and take all for granted that you declare unto them for truth, believing your lives also to be unblameable; I shall mildly propound unto you these ensuing Queries, charging you as you would be accounted Ministers of Christ, and are willing to observe the Apostles direction of rendring a reason of your hope to every one that shall ask you; to make it appear in your answer, by what fruits you may be known.

I. **W**Hether was your Call to your Ministry from God, yea or no? (as the true Ministers of the Gospel ever was, and will be) Or was it not a place of preferment to a comfortable maintenance, (as you call it) and to get a Trade to live by, that called you? And whether if that maintenance were removed, you your selves would not soon come to silence, and your Ministry quickly fall to the ground?

II. Whether or no did ever the true Ministers of Christ, or any of them, go to the Arm of Flesh for aid, to uphold their Doctrine, and force a Maintenance from people contrary to their consciences, as you do?

III. Whether are you not respecters of persons, honouring and fawning upon those men most, who can promote you to the greatest Benefices? And do you not remove from one quarter to another, where the greatest gain is to be had, often leaving your flock when you are assured of greater wages from other Masters,

or because you may not sheer them to their very skins?

IV. Whether do you not rend and tear *mens Goods* from them, to the value of *Ten times* more then your unreasonable and Antichristian demands are, (under a pretence of a Popish Law for maintenance and trebble damages) and yet come forth, and say you are *Gospel-Ministers*, and the work-man is worthy of his hire, though the true Husband-man never set you to work?

V. Whether is the spirit of cruel and bitter persecution, (in which many of you are found, and which none of you (that I hear) have Declared against) be the Spirit of a True *Minister* of Christ, or the Spirit of *Antichrist*?

VI. Whether have you not stirred up the *Beast*, and instigated the *corrupt Magistrate*, (by the Rage, Envy and Malice of this persecuting spirit, (in you both) to stock, beat, mock, and most cruelly whip, and imprison until
Death

Death the free-born people of the Nation, because they could not for conscience sake satisfy your Lusts and greedy Appetites with that Popish Maintenance by Tythes; or otherwise, because they have spoken to you as they were moved of the Lord in your places of Idolatry and false Worship?

VII. Whether are you not the greatest *Opposers* of Authority, and *Disturbers* of the publike peace that are in the Nation, obstructing the settling of the *Common-Wealth*, and keeping it from being a free Nation, when as you take up Arms, and carnal Weapons to fight against the civil *Magistrate*, whom in all just things you ought to obey, and preach subjection unto?

VIII. Whether is it not the height of ingratitude, Pride, and Rebellion in you, to kick against your *Governors* and *Feeders*, and set them at naught who are your supporters in your *Trades*, for filthy lucre?

Oh ye seed of Evil-doers! when will you see your wickedness against the Lord
(your

(your True Husband, from whom you have gone a whoring, and entertained strange Lovers) and return to him by true repentance for your many great and crying sins?

I X. Whether is your Gospel free, and without charge, as the true Ministers of Christs was, and still is; or do you not buy it (and your abilities to preach) at *Schools, Colledges, Universities of Arts, Sciences, and humane Learning?*

X. Whether is the *incorruptible Seed of God in all men* yea or nay? And

X I. Whether is that *Seed of God in Man* sufficient to guide man to his true rest? Or is there any thing besides that, which can lead man into the path of life, and enable him to walk therein?

X I I. With what did the *Lord say he would search Jerusalem, and where was it?*

X I I I. Whether is not the *Spirit of God in man, the Candle of the Lord, with which he will search all men?* and whether if once it

be

be put out, or removed, the soul be not left in eternal darkness?

XIV. Whether if man obey not the *Light or Candle of the Lord* in him (which shews him the evil of his way, and judgeth him for a vain thought, when nothing else can) it will not be his condemnation for ever.

XV. Whether do you know the *Word of Life* in the heart, and *quickning Spirit* within, from the *dead letter* without?

XVI. Whether of these two, (*viz*) the *writings* of the holy men of God and their *experiences* of God declared unto others, or the *Spirit it self*, by which those writings were penned, is mans *true Guide*, and *infallible Rule* to walk by.

XVII. Whether is the quickning and powerful Spirit of God in man (by which he became a living soul) subjected to a dead letter? Or is that which was from Eternity of less esteem, because it is in man, then the thing which hath proceeded from it, and in comparison thereof, is
but

but as yesterday? *Oh blush*, and be ashamed, ye *Builders of Babel*, &c. that you have refused the *Corner stone*, and well of life, and hewn unto your selves *empty cisterns* that will hold no water; I mean your *University-Learning*, and have preferred a dead letter, before the living word of God.

XVIII. Whether do you indeed and in truth own the holy Scriptures? If so, how comes it to pass that you preach so contrary thereto, saying, Revelation is ceased, And that the Saints cannot be free from sin here: That perfection is not attainable in this life; And that the Commandments of God cannot be kept: And that no man now hath the infallible spirit? Can any one of these be proved by Scripture? if so, make it appear, if not, stop your mouthes, and forbear to take the holy Name of God into your polluted Lips, till you have learned the truth as it is in *Jesus*.

XIX. Whether can man by all his Learning open the holy Scriptures, yea or no? or can he by all his study, pains or humane industry

industry get the true knowledge of God in
Jesus Christ.

XX. Whether is the Knowledge of
the whole body of your Divinity sufficient
to empower man to conquer the least sin,
or subdue the smallest corruption in
him?

XXI. Whether is the learning of the
two Universities of *Oxford and Cambridge*
(on whose legs you yet stand) necessary for
the begetting, encreasing or perfecting in
the truth, the true Disciples of *Jesus Christ*?
If not, whether are they now employed to
a right use?

XXII. What have you to say, why the
said *Universities*, and all the *Colledges* there-
in, should not be converted to pious and
charitable uses, as *Hospitals, Alms-houses*,
and places to set the poor at work in,
when as instead of being Universities of
Piety, they have been places of contenti-
on, pride, idleness, ignorance and ido-
latry.

XXIII. Whether are not the two
Universities

Universities Cages of unclean Birds, and of foul and hatefull Spirits, when as those who proceed from thence are so infectious as to hold forth a necessity of living in pollution, whilst they live, saying, it cannot be otherwise?

XXIV. Whether instead of seeking the Kingdom of heaven within you, and teaching men so to do, You do not seek and teach it to be sought without? And whether you be not searching into the fallible sayings of old Authors, and sweeping your *University-Libraries* and Temples made with hands to find the lost groat, which lies hid in your own houses, or earthly Tabernacles?

XXV. Whether are not false Teachers, the Cause of so many Errors Heresies, Sects and divided judgments, as are in the Nation? and whether it is like to be otherwise, whilst false Doctrine is so frequently preached, and the Fomenters thereof upheld by a Law?

XXVI. Whether do you not take upon you to be Heads of Colledges, Churches, Congregations, and Assemblies, and so make

make many heads, and many Masters, when as Christ Jesus saith, his *Sponse* or *Church* is but *one*, and he is the Head thereof?

XXVII. Whether do you not (as much as in you lies) *divide* the *body* of Christ by your many *Sects* and select Societies, when as the Saints, though many Members, are but *one body*, united in Christ?

XXVIII. Whether in truth and singleness of heart can any of you say, That the fruits you are known by, are love, joy, peace, meekness, long sufferance, gentleness, self-denial, faith, patience, temperance, moderation, and the like? or are not your fruits contrary to all these, and the root of the first *Adam* still growing in you?

XXIX. Whether have you been born again of the *incorruptible Seed*? and are you entred into the Kingdom of Heaven, where none comes but such as are *dead to this World*, and the friendship thereof? or are you not still shut out, as unbelievers, &c.

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XXX. Whe-

X X X. Whether are you not those that shut up the Kingdom of Heaven against men, and neither go in your selves; nor suffer others? And whether instead of preaching the Gospel, and glad tidings of salvation, you deny it not, and preach down that which should give an entrance thereunto, which is the Light of Christ in every conscience, and which is the true light which lighteth every man that cometh into the World.

The

The Conclusion.

K Know ye not, that the whole Creation groaneth to be delivered from under the power of the *Beast*, and false Prophet, to wit, the corrupt Magistrates, & the persecuting and Antichristian Ministers of the Nations? Do ye not know that these have had Dominion over the Saints of the most high God, for many hundred years past, doing and executing their own pleasures upon the bodies and estates of the Children of God, as well in our dayes by cruel tortures until death, as in *Queen Maries days*, upon the Martyrs that suffered burning then, who yet notwithstanding could not worship the *Beast*, nor his image, nor give their power to the *Dragon*, which all the World have wondred after.

Do ye not know that the *Man-child* hath been caught up to God, the *Woman* fled into the *Wildernesse*, and the Deval had the power over all Nations? If not, then know, the time is now hastning, that the *Man-child* is coming to rule the Nations
with

with a rod of iron (and to some he is already come) and all must bow to his *righteous Scepter*; for he will rule in righteousness, and all the sturdy *Oak* must be hewn down, the proud & lofty looks of man must fall, & his tyrannical and unjust power be taken from him; The *Lilly* of the *Valley* must be exalted, and the *Beast* and *false Prophet* cast alive into the *Lake* where they shall be tormented for ever and ever.

Let none of you now (for my love to lost man) be so scandalous, as to say, I disown *Magistracy and Ministry*; for if you do; I here again, in the presence of the Lord, and before all the World pronounce you to be *Liers*, and *false Prophets*; for I so far own both the true *Magistracy* and *Ministry*, which is of God, that I well know and am assured, the Nations cannot be happy till both are established in righteousness and true Judgement, in the fear of the Lord; I say, till truth and righteousness be set up, false Doctrines, Error and Heresie disowned by those men in power, and the *false Prophet* and the *Beast* cast alive into the *Lake*, the truth will be suppressed, and the Ministers of the Gospel persecuted; yea though *Christ*

Jesus

Jesus himself should come again in the flesh, the Professors of this Age would call him Deceiver, and be as ready to whip, scourge, and imprison him to death, as they have done his members; But *blessed for ever be the holy Name of our God*, the false Prophet is known by his life and Doctrine, and the beastly nature in all persecuting Magistrates is seen and discovered, so that let their Profession be what it will be, they are made manifest and cannot hide themselves from the Eye of the Lord, nor from the discerning Spirits of his Saints, who do his Will, and who worship him in Spirit and in Truth.

Friends, the Dreadful Day of God's fiery *Indignation* hangs over your Heads, and will inevitably fall upon you without *speedy Repentance*; and this the Servants of the Lord see, and forwarn you of, in Love to your Souls: but you, like blind *Balaam*, see not the Sword drawn against you, and ready to cut you off: You are blinder then the *dumb Ass*, who saw the Sword hang over his Master's Head, when he himself did not. Oh! read your Portion in *Zech. 11. 17.* and take it to ye; for, unless you speedily *Repent, and turn to the Lord*, you will surely have

have it; where the Prophet of the Lord pronounceth a Wo to the Idol-Shepherds, saying, *The Sword shall be upon his Arm, and upon his Right-Eye; his Arm shall be clean dryed up, and his Right-Eye shall be utterly Darkened.*

Friends, every mans Work must be try-
ed by Fire, of what sort soever it be; there-
fore let none of you think to escape the fie-
ry Tryal; for our God is Righteous, and
will reward every man according to his
Work.

T. F.

THEY END.

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